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### Staff Team:

**Vicar:** Rev Eric Kyte w: 464 0240 m: 021 713 021 e: eric@callsouth.org.nz  
**Administrator:** Margaret McLanachan office: 464 0240 e: st.johns.roslyn@xtra.co.nz  
**Deacon:** Rev Pauline Johnson m: 027 472 7091 e: paulineajohnson@gmail.com  
**Common Life Assistant:** Lisa Barlow m: 027 721 4120 e: lisa.a.barlow@gmail.com  
**Availability:** Eric is available every day except Friday and Lisa is available Wednesday, Thursday and Sunday

### Ministry Leaders:

**Children's Church:** Mark Wilson 021 259 3559  
**St John's Mini Musicmakers:** Sarah Kyte 464 0240  
**AAW Afternoon Group:** Verna Rutherford 476 3975  
**AAW Evening Group:** Bev Aitken 476 3807  
**Mission Motivator:** Vin Maffey 476 2231  
**Organist/Choir Director:** Alan Edwards 477 2865  
**Parish Recorder:** Sue Cathro 4554604  
**Verger:** Brian Tegg 476 4505

### Vestry 2020/2021

**Vicar's Warden:** Fraser Richardson 021 0257 7898  
**People's Warden:** Jane Musgrave 027 485 3726  
**Treasurer:** Heidi Schwellnus 464 0113  
**Other Members:** Lisa Barlow 027 721 4120  
Ethan Evans 021 081 38059  
David Finlay 021 145 4065 Alan Firth 464 0272  
**Secretary:** Margaret McLanachan 453 0131 Verna Rutherford 476 3975  
Phil White 467 6120  
**Synod Reps:** Paul Tankard 479 2869 Melanie Cornish 0272 390 501

### Dates for Your Diary

**7th September** Vestry meet  
**10th September 2pm** Afternoon AAW  
**13th September** Parish shared meal  
**8th September 7pm** Evening AAW  
**11th September** JaM  
**25th September** JaM



THE PARISH OF SAINT JOHN THE EVANGELIST

ROSLYN

News September 2020

### Vicar:

Rev Eric Kyte  
021 713 021  
Office: 464 0240

### Parish Office

Administrator: Margaret McLanachan  
e: st.johns.roslyn@xtra.co.nz  
w: www.stjohnsroslyn.org.nz  
p: 464 0240

### The Vicar Writes . .

#### Alone! Alone! Alone!

Last summer I went with Sam on a parents and youth camp. There I met a young man, a fairly 'new' Christian. He wasn't over impressed with The Church, and - as a public representative of said institution - was not slow in telling me so. 'I have my Bible and Jesus, that's all I need'.

Well he came to mind the other day when I was in Queenstown, I noticed the Presbyterian church which sits on the left of the road just before you get into the town proper.

Outside were four banners celebrating 500 years since the Protestant Reformation. Each one featured a Reformer - Calvin, Zwingli and Luther that I remember - and each featured the word 'Sola'. Sola Scripture, Sola Grace, Sola Faith, Solus Christ . . . Each was about Salvation - by Scripture alone, by Grace alone, by faith alone, by Christ, Alone . . . My first thought was - 'which of these four Alone's is the real one? And why have a church?' But in conversation with some friends the other day something else struck me . . . Sola, Sola, Sola . . . Alone, Alone, Alone . . . And on further reflection, not only the absence of The Church, but also the absence of Love . . . for Love and Alone are essentially oxymoronic . . . ALONE, no connection, lonely, isolated, no love . . .

Brad Gregory's fascinating book, 'The Unintended Reformation' over several hundred pages argues that the Modern World as we know it is the unintended consequence of that turbulent period in European history that we call the Reformation. The Reformers, for political as much as religious reasons saw to overthrow the Authority of the Church of Rome. Authority of the Individual!

The Printing press had made 'The Bible' widely available and now new translations were springing up everywhere. The 'Age of the Individual' was brought to birth. The Person who could somehow be known apart from anything outside of themselves, disconnected from anyone and anything. As I was taught by my father to sing in my early years, 'Jesus bids us shine with a pure clear light, like a little candle burning in the night, in this world is darkness, so let us shine, you in your small corner and I in mine . . .' It is only typing these words that their full force comes to me . . .

## Sunday Services at St John's

|       |    |          |  |
|-------|----|----------|--|
| Sept. | 6  | 9.00am   | Holy Communion (1662)                      |
|       |    | 1 0.30am | Holy Communion                             |
|       |    | 6.00pm   | Night Prayer and Reflection                |
| Sept. | 13 | 9.00am   | Holy Communion (NZPB)                      |
|       |    | 10.30am  | Choral Eucharist, Youth, Children's Church |
|       |    | 6.00pm   | Night Prayer and Reflection                |
| Sept. | 20 | 9.00am   | Holy Communion (NZPB)                      |
|       |    | 10.30am  | All Age Eucharist                          |
|       |    | 7.00pm   | Choral Evensong                            |
| Sept. | 27 | 9.00am   | Holy Communion (1662)                      |
|       |    | 10.30am  | Choral Eucharist, Youth, Children's Church |
|       |    | 6.00pm   | Night Prayer and Reflection                |

## During the Week at St John's

### Wednesdays

10.00am Holy Communion followed by morning tea in the Lounge

### Thursdays

9.15am St John's Church Mini Musicmakers

7.30pm Choir practice

## Association of Anglican Women (AAW)

**Evening AAW Group** - meet on **Tuesday 8th September at 7.00pm.**

Speaker James Harding visiting World War 1 cemeteries in Germany and France.  
**All very welcome—including the men.**

**Afternoon AAW Group** - meet on **Thursday 10th September** at 2.00pm.

Speaker Lynne Hill - 'I didn't do it for the T shirt'

**Visitors welcome**



## LESLIE GROVES SOCIETY ANNUAL GENERAL MEETING

When you receive this month's Parish Magazine there will be just three weeks before the 2020 Annual meeting of the Leslie Groves Society.

***This will be held in the Parish Hall at 6.00pm on Wednesday 30<sup>th</sup> September following a "meet and greet" for our new Facility Manager, Sean Kelly, commencing at 5.30 p.m.***

Some 68 years ago, Vicar Canon Leslie Groves and the Parishioners of St. John's Roslyn recognised the need to provide Aged Care for its members and the wider community!

From those humble beginnings the Leslie Groves Society is now a leading provider of "Not for Profit" Aged Care in Dunedin, and to our knowledge, the only Anglican Parish in New Zealand to have "governance oversight" of a 104 bed Rest Home and Hospital!

Providing "Faith Based/Gold Standard" Residential Aged Care for some 104 residents with an operating income in excess of \$7,000,000 is no small achievement and challenge!

With two of our long standing and valued members, Roberta Lawrence and Malcolm Wong retiring from the Board at this year's AGM we have two vacancies to fill!

We would therefore prayerfully seek your guidance and encouragement of nominations of parishioners and members of the Dunedin community, to join us on the Leslie Groves Board, so we can continue in confidence, with your support, advance this outreach of St. John's Parish, to the wider Dunedin community.

Your preparedness to join with us in this endeavour and outreach and or nominate a fellow parishioner/community member with their permission would be most appreciated.

Nomination forms for Board Membership are enclosed with this Month's magazine and are also available in the Main Lounge at St. John's

Please contact me with any suggestions/questions you may have, re being a member of the Society, or nominating a person to be a Board member.

Regards

Brian Tegg

Board Chair

027 41325400



## Afternoon AAW

At 2 pm on Thursday, August 13<sup>th</sup> we were to have Colin Campbell-Hunt speaking to us about the Orokonui Ecosanctuary, but he had to cancel that and will come to us, probably in October. so we invite all those interested to join us on that day. We know from past experience that Colin is a fascinating speaker and so we look forward to his visit.

Instead of Colin's talk we had a quiz to keep our brains active with clues such as 7Din a W. That is the only clue I am giving you but there were 34 others. This one means seven days in a week.

Our September speaker, on the 10<sup>th</sup>, will be Lynne Hill with a talk entitled "I didn't do it for the T shirt". This should be a fun afternoon so all those interested are welcome to attend.

Do please, take care and stay well. Also please pray for one another and stay in touch.

For further information my phone number is 476 3975, or text me on 027 238 6893.

Verna Rutherford [Leader]



## Evening AAW

We were delighted when Colin McLeod, at very short notice, was willing to speak to us at our August meeting. He gave us an interesting and informative talk on Habitat for Humanity, with Edith telling us about the selection process used when selecting the family to receive the house, (being without debt was a major factor).

I am sure that Colin inspired many there to consider how they could help this worthwhile group, and one way is to donate any of our unwanted goods to the **ReStore**, which helps to fund **Habitat for Humanity**. This store is just off the one-way street south and they are happy to come and collect goods.

The next St John's Evening AAW meeting is at  
**7pm (please note this time), on Tuesday 8<sup>th</sup> September,**  
James Harding will be speaking about his visits to  
**World War cemeteries in Germany and France.**

**Everyone is welcome – men and women.**



Hell', said John Paul Sartre 'is other people'. I don't know Sartre well, so can't comment on whether this was his own view, or a reflection of the way in which in the Modern World we assume that first and foremost we are individuals, and that Community or shared life is simply 'a lifestyle choice'.

Certainly the idea that sharing in the life of Church is Essential to Christian Existence had passed my young friend by, and although Calvin, Luther and Zwingli would have been more or less appalled by the thought that their 'Sola's would lead to folk seeing things as my young friend did, Church seems to many to be non-essential to faith. In much the same way that we have come to understand that other people are inessential to our existence, be it 'spiritual' or otherwise. So we are Alone, choosing whether or not to connect, whether or not to love, whether or not . . . the infinity of choices with the Sovereign Solitary Self at the Centre . . . and so separated, the differences between us seem to aggravate and reinforce it.

Yet it is in community that we learn the hard discipline of Love. It's easy to think 'I love every one' until we are confronted with people we wouldn't want to be locked in a room with for very long. As Jesus says, even the pagans love those who love them . . .

This leads me to a couple of things to do with these days in which we live.

Firstly with respect to the End of Life Choice Referendum, about which Phil White writes in detail in this month's magazine. Question - Are we responding to this issue out of a false sense of what it is to be a human being, one who is essentially an isolated individual? What is our view of what it means to be human which has brought such a Referendum to be? Is it one that as members of the body of Christ, we can subscribe to? Are our lives our own? Are we truly 'alone' in our little corners?

But Second, we need to be alert to the challenge that these days place before the church. Fear of the Covid virus, legitimate as it may be, has led to everyone spending less time with others, and that includes us as Christians. Have we adapted too readily to this? Have we been shaped like that young man into a solitary Christian existence wherein not being together is quite comfortable for us? Or is my faith, your faith, part of The Faith which we can only live out together?

On many occasions these past weeks, I have read and heard from folks that 'church gatherings' are often associated with COVID outbreaks. I do not see this as a sign that The Church is being picked on, rather is it not the case, not least amongst the Pasifika community, that The Church is one of the very very few places where people gather regularly and share life? If Church is pushed into Zoom and virtuality, and If Christ is the one who holds all things together, is the end of shared life for the Church far far more significant than perhaps we can imagine??

Love is difficult, Church is often inconvenient and never lives up to the perfection of our individual dreams, Life Together is a disappearing aspect of the world in which we live, and 'Alone! Alone! Alone!' is the siren song of this age, calling humanity onto the rocks . . . What is **our** response, not as individuals, but as One Body?

In Love,  
Eric

## **A NOTE FROM THE RECORDER re STEWARDSHIP SEPTEMBER 2020**

“Stewardship is an expression of our Christian commitment using our talents, time, gifts, money and other resources.”

As St John’s parishioners you already show this through your personal acts of commitment to the parish, by attending services, taking one of the many roles in Sunday worship, assist with the administration of the Parish, help with the maintenance of the grounds and buildings, with hospitality, and mission and community outreach – to name just a few. We all contribute in our own way to the running of the Parish. In spite of all these voluntary activities, our church cannot function, or continue to grow, without your monetary contribution to the ever-increasing costs of running the parish.

Please find enclosed the Stewardship Renewal form and envelope for you to review your financial commitment. We ask that you prayerfully consider this and complete and return the form in the envelope provided, at the service of Sunday September 27th, or if you are not able to attend that day, at any other service around that time. There is also an opportunity, if you wish to do so, to give a one-off special donation in the enclosed envelope.

If you are not on our regular giving programme or would like to change your way of giving, please email me, Sue Cathro, or phone 455-4604, and we can talk, in confidence, about how you can make a regular contribution to the Parish in a way that suits you.

Sue Cathro  
Parish Recorder

b.s.cathro@xtra.co.nz  
Mobile: 022 171 5513

### **Pastoral Care Conversation**

I’ve had a small response to the Pastoral Care ‘course’ I mentioned recently. Over four weeks, for no more than an hour, take time to discover the loaves and fishes at Your disposal, and the gift you are to others

Please be in touch if you would like to grow in this area

Blessings  
Eric

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enough for healthcare workers, or so much pasta and toilet paper that others can’t find any, we should be asking: How can we as a church and I as an individual help those in need?

For those of us who do not have special training to participate on the medical front lines, we are called to responsibly play our part in society: in our jobs that help keep our economy going; in our families as parents, children or siblings; in the way we communicate, listen and respond to news; in the way we care for our neighbours, cities and communities. Above all, we are called to pray. COVID-19 reminds us that lasting contentment, security and happiness is not to be found in the present world but in the world to come. As St Augustine put it:

As ‘we are saved by hope’, so we are made happy by hope. Neither our salvation nor our beatitude is here present, but ‘we wait for it’ in the future, and we wait ‘with patience’, precisely because we are surrounded by evils which patience must endure until we come to where all good things are sources of inexpressible happiness and where there will be no longer anything to endure. Such is to be our salvation in the hereafter, such our final blessedness.

Fraser & Jane  
Vicar’s and People’s Wardens

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actually improving.

Fortunately, there *are* interventions we can make. If everyone adheres to public health advice (wash your hands frequently, self-isolate if you're sick, avoid unnecessary travel, wear masks, physical distancing and so on), it is possible that significantly less people will get infected by reducing the rates of transmission.

All this and more is involved in knowing our enemy and recognising the real risk of COVID-19: how it spreads, how fast it spreads, how to treat it, and how to prevent it.

How, then are we to understand ourselves? A time-honoured way is looking to the past. Historically, Christians were no strangers to epidemics. Vivian Nutton, the esteemed historian of medicine, writes that from the fourteenth to eighteenth centuries, "A town would experience an epidemic of plague approximately every decade, and a serious devastation once in every generation." Disease outbreaks were part of the rhythm of life. Those outbreaks caused by bubonic plague were particularly dreadful, boasting a fatality rate of 60–90 percent (for COVID-19, it is "only" 1–3 percent).

In 1527, plague struck Wittenberg — the university town where Martin Luther lived — prompting classes to be moved to an unaffected town. Yet Luther refused to leave. He chose instead to venture his life on caring for the sick and dying and transformed his home into a makeshift hospital. So when Luther gave advice, he knew the consequences and the fear attending them. For Luther, our loving God surely works for our good even in the places we do not expect, including amid the evil of deadly epidemics. The fear of bodily illness and death should drive us to pray and to care for our souls, remembering that this world is not our lasting home. Luther regarded the epidemic as a temptation that tests and proves our faith and love: "our faith in that we may see and experience how we should act toward God; our love in that we may recognise how we should act toward our neighbour." With lives at risk, Luther encourages Christians to find solace in the promises of God. find any, we should be asking: *How can we as a church and I as an individual help those in need?*

What does this mean for us and COVID-19? Our attitude toward COVID-19 should be marked by the Christian virtue of *measured concern*: *measured*, not panicking but heeding our Saviour's encouraging warning, "Do not be anxious about your life ... Do not fear those who kill the body but cannot kill the soul" (Matthew 6:25, 10:28); and *concern*, recognising the evil for what it is and not comforting ourselves with falsehoods. Instead of panicking and stockpiling so many masks that there aren't

## Mission News:

An Overwhelming Response **By Nick & Tessa Laing, Uganda**

"I couldn't believe my eyes! Generous folks had already overshot our fundraising target in just two days! I was somewhere between jubilation and relief. We would now be able to prepare for coronavirus properly, and provide our staff with the much needed protection that only a consistent supply of gloves, masks and disinfectant can give. I felt even better as I saw comments that donors had made which showed the incredible love people had for our staff and our work. The money is in action and has been split three ways.

### Lacor Hospital

The majority of the money went to St. Mary's hospital, Lacor, the largest hospital in Northern Uganda, as they hadn't been getting support from the government. Lacor is the only hospital north of the Nile with a functional ICU equipped with eight ventilators and a solar powered oxygen plant which can supply about forty people with oxygen at one time. The money helped them with connector tubes for supplementary cylinders, oxygen saturation measuring machines and a thousand surgical gowns for the COVID-19 ward.

### St. Philip's Health Centre

Much of the money also went to prepare the Diocese facilities. We bought oxygen concentrators for St. Philip's Health Centre, and enough masks, gloves and disinfectant for all nineteen Diocese of Northern Uganda Health Centres and the four One-day Health Centres in the Kitgum Diocese. In an economy where most people have little money, masks are insanely expensive. One Health Centre St. Peters, which is deep in the village, generates around \$750 every month from patient fees. Masks alone now cost the facility \$250 every month, and this will continue for some time. Thanks to you all, we've got enough money now to buy PPE until the end of the year, which means our amazing staff can get on with the real life saving work of curing malaria, pneumonia and diarrheal disease.

Because you gave more than we expected, we were even able to give all 70 of our staff at St. Philips about \$15 each to thank them for their work. This thank you letter from the centre made me well up a bit!

### Fuel for Ambulances

Lastly, we helped out the district ambulances with fuel. These ambulances are the only way sick patients can get from the village to hospital. Under lockdown patients can't use the normal transport of motorcycle for risk of getting beaten by the army. The district only has two ambulances for the entire area, and for about a

month they had no money to fuel them. We usually fear corruption in government, but we started an account at the fuel station to ensure the money was only used for the ambulances. Among the hundreds of patients carried to hospital by these ambulances, there were about twenty from our health centres directly and almost half of them referred during the night!

### **The Struggle Continues**

Much stress remains, as the effects of lockdown drive an already poor population to more extreme poverty. Our staff are under pressure from their families to provide for them financially, their kids are unable to go to school and bored at home, and patients struggle to front up with the money to get care, even while our facilities are the cheapest in the region. But thanks to you all, the COVID-19 stress has been greatly relieved, our staff are protected, and they are ready to continue their incredible work.

To quote the staff of St. Philip “Don’t worry about anything, instead pray about everything. Tell God what you need, and thank him for what he has done.”



**Nick & Tessa Laing, Uganda**

**VIN MAFFEY: Parish Mission Motivator**

## **Fear not, sneer not: A healthy Christian response to COVID-19**

*Mirjam Schilling, a virologist at the University of Oxford and a DPhil student in theology (Science and Religion)*

The world has been plunged into a state of uncertainty and fear by the coronavirus pandemic. But Christians in the past were no strangers to epidemics of plague. Confronted with fear, uncertainty and open questions, we would do well to review the current state of coronavirus research and reflect on what makes a healthy Christian response to this threat.

Nations across the world are taking drastic action: mass quarantines; school closures; sweeping travel bans; sports season suspensions; restaurants closed. Yet many may find these measures mystifying. Are they not disproportionate to the actual threat? Is this not fearmongering?

Understanding the virus and the science of epidemics goes a long way toward explaining the decisions that are being made by public health officials. There are three main concerns for medical and public health professionals: the uncertainty, the severity and the rapidity of COVID-19.

First the uncertainty. We do not yet fully understand the enemy. Coronaviruses frequently infect humans, and many are harmless (they are common culprits of the common cold). However, this century has so far witnessed two other outbreaks caused by deadly forms of coronaviruses, SARS and MERS that together infected 10,000 cases and led to 1600 deaths.

The second leading concern for medical professionals is the severity of infections, combined with the lack of “antiviral” treatments. About 80 percent of people who get COVID-19 will experience only mild symptoms. But 20 out of every 100 require hospitalisation with severe or critical disease, involving respiratory failure, septic shock and/or multi-organ dysfunction.

Most worrisome for health professionals, however, is the COVID-19 “tsunami” effect, the exponential rapidity of spread. This is a chief reason for the present drastic public health interventions.

A final important point: COVID-19 has an incubation period of about 5 days (though up to 14 days). That means that we are unavoidably a week behind in knowing how many people *currently* are infected, who will soon become sick and contagious. So there will always be a delay between the decision to take action and the situation